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The moieties join, and the mixed sounds of "flutes and laughter and cries were heard all over the place." The singers and dancers receive liquor until completely drunk. Later the moieties dance in a double circle around bonfires lit on the plaza; finally, everyone drinks to his heart's content. 769

A few variant details are given by Manizer (1930, p. 787). The relatives of the dead, who remained in their huts with the head covered with blankets, are forced to drink beer until they lose consciousness. Those who have gone to the cemetery paint black strokes over their bodies. Soon after, many pairs of participants, standing face to face, cry out in turn, "xogn, xogn," while the spectators sing lugubrious melodies. Then everyone dances counter-clockwise around the fire, keeping time with his bamboo tube.

MYTHOLOGY

The mythology of the *Caingang* is known mainly through a few myths collected by Borba (1904) and summarized here: 773●

Origin of agriculture.—The Indians suffered scarcity of food. A chief told them to cultivate a piece of land by fastening a creeper around his neck and trailing him on the ground. They did so, and 3 months later his penis produced maize, his testicles beans, and his head gourds.

Origin of fire.—Tejetó transformed himself into a white urraca (bird) and let himself be carried by a brook flowing by the house of the Master-of-fire, whose daughter picked up the bird and dried him by the fire. Tejetó stole an ember and was pursued, but hid in the crevice of a cliff. To strike him, the Master-of-fire thrust the end of his bow into the crevice. Tejetó made his nose bleed and smeared the bow with the blood. The Master-of-fire, convinced that he had killed the thief, went away. Tejetó kindled the dry branch of a palm. Since then men have had fire.

The deluge.—There was in olden times a great deluge. From the waters there emerged only the summit of the mountain Crinjijinbé, toward which the Kayurukré and the Kamé swam, with firebrands in their mouths. The Kayurukré and the Kamé were drowned, and their souls went to live in the center of the mountain. The *Caingang* and some *Curuton* or *Aré* arrived at the summit of Crinjijinbé. They remained there several days crouched in the branches of a tree or reposing on the ground.

The saracurás (a kind of bird) came with baskets full of dirt and began to fill the sea. They were aided in their work by the ducks.

The *Caingang* who were on the ground could leave, but those who had climbed into the trees were turned into monkeys, and the *Curuton* were changed into owls.

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●773 The *Caingang* established themselves in the vicinity of the Serra of Crinjijinbé. The Kayurukré and the Kamé left the mountain, the former by a smooth and level path, and the latter by a rugged trail, whence the small feet of the Kayurukré and large ones of the Kamé. Where the Kayurukré had been, a river gushed through the pass, but the place from which the Kamé emerged remained just as it was. That is why they continue to go to ask water of the Kayurukré.

The *Caingang* ordered the *Curuton* to seek the baskets they had left at the foot of the mountain; the latter did not want to go back. Ever since then, they have lived separated from the *Caingang*, who considered them fugitive slaves.

The creations of Kamé and Kayurukré.—Two brothers, Kamé and Kayurukré, after having left the mountain, created jaguars from ashes and coals; then the antas or tapirs from ashes only. The tapir, who had a small ear, heard that he was ordered to eat herbs and branches, when the Creators had told him to subsist on meat.

Kayurukré also made the great anteater, which he did not have time to finish, whence his toothless jaw and his tongue, which is only a little stick that Kayurukré in his haste put in his mouth.

Kayurukré made the useful animals, among them the bee; Kamé, the harmful creatures (pumas, serpents, wasps, etc.).

The brothers resolved to kill the jaguars. They made them get on a tree trunk thrown into a stream. Kamé was to push the trunk and make it drift away. Some jaguars clung to the bank and Kamé, frightened by their roaring, did not dare to push them into the water. It is on account of his faintheartedness that jaguars still exist.

The people of Kayurukré and those of Kamé intermarried. As the men were more numerous than the women, they allied themselves also with the *Caingang*. From that time on Kayurukré, Kamé, and *Caingang* considered themselves kinsmen and friends.

In olden times, the *Caingang* did not chant or dance. One day Kayurukré, going to hunt, saw some branches dancing at the foot of a tree. One branch was crowned with a gourd, which tinkled and marked the rhythm of a melody chanted by an invisible being.

Kayrukré's companions took the branches (stamping tubes), while he took the gourd (rattle). They danced with these instruments.

A few days later, Kayurukré met the great anteater, who stood erect on his paws and began to chant. His song was identical with the one that Kayurukré had heard the day he saw the sticks dancing. Thus he learned that the mysterious chanter was the great anteater. The anteater demanded of him his sticks and then danced. He predicted that his wife would bear him a boy.

The *Aweikoma-Caingang* of Santa Catarina tell only confused origin myths, but have stories of animals, among them how Humming-

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bird hoarded water. Traditions of internecine feuds, however, loom most prominently in their lore (Henry, 1941, pp. 124–152; 1935, pp. 177 f., 211). 773

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2: Henry E-5 (1932-[illegible]34) 1941
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will be encountered. Big sparks mean tapirs, smaller ones indicate deer, and so on down through monkeys and birds. If the sparks appear on the left side of the heap, the animals will be killed on the left side of the river; if they twinkle on the right side, the animal will fall on the right side of the river; and if the spark appears near the watcher, the animal will be killed near at hand. *Kóplẽgn* never fails, because so many sparks appear that they cover every eventuality, and the Indians remember the details of the divination for a long time.

When an animal is killed weeks after the ethnologist hovered breathlessly over the beautiful little heap of glowing charcoal, he will hear an Indian say: "Ah! This is the jacutinga I saw in the *kóplẽgn*." The impending death of human beings can be seen in the *kóplẽgn* also, but no one can see his own death.

Totemism

In the religion of the Kaingáng, totemism, i.e. a close religious association between an individual (or a group) and some natural phenomenon, is simply a special emphasis in the general pattern of close associations between mankind and natural phenomena. The tiger and the tapir, the Kaingáng say, are Wanyekí's[34] *mang* because he made them in the very beginning when the first people emerged out of the shoreless sea in the east and over the "hard" mountains to the west. Some of these conceptions that link men with animals and plants appear in one of the confused origin myths of the Kaingáng, but it is impossible to establish clear connections between what is said in these obviously fossilized myths and what one hears from informants. The pine tree is believed to be the exclusive property of the circle people, but from the myth that refers to the origin of an (unnamed) animal from the bark of the young pine it is impossible to determine why the pine tree might not just as well be the property of the dot or disk people. The mark system has been confused for the past two hundred years. The association between Klendó (i.e. the line people) and the bee is explained as follows: "When Wanyekí came out first they found Klendó eating honey and therefore said it was Klendó's. A man saw Bee. Supernatural Bee has a name like man. Padnmbá [one of the line people] saw it and learnt the names. Then he said that the names were Klendó, Vomblé, Nyatkaé, Kanyahé, Waipó, Lugnmú, Vukthá, Pepó. *Nggĭyádn* said: 'Our names are thus. Let Klendó come with his offspring. His offspring are no more in the bad land.' When the bees heard this they migrated."

[34] Wanyekí is a male personal name and is used as a generic reference to all the dot people. Of course, in addition to Wanyekí there are many other names, both male and female, that belong to the dot people.

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(5) *kũ ŋv kɔɯŋɜk tɛ̃ vv'ŋgɔ tɛ̃ ka ɛ*
then man a larva during his
plũ tɛ̃ ko 'vaɯ kũ tɛ̃
wife coitus never and
So during the time of the *vv'ŋgɔ* men refrain from cohabiting with their wives.

(6) *kũ ɔŋ ŋv ŋaɯka'ŋglɔŋ mu*
then imitate
Then they imitated.

(7) *kũ ŋv ɔŋ pay ka'ŋglɔŋ mu*
then they shoot imitate
Then they experimented shooting.

In the following sentences, containing verbs similar in structure to the text example, we shall also see that when the verb has a direct object *ŋaɯ* disappears:

(1) *ey ha e tʃɔ̃ ɲɛŋga ku'pe e tʃɔ̃ ŋaɯɲɛ 'pe ŋa*
I I hand wash I wash
I am washing my hands.

(2) *ey ha e tʃɔ̃ ɛ tɛ̃ to ŋaɯɲɛ'põ ŋa*
I I house order
I ordered the house (to be made).

(3) *a ha mbæŋ dʒɔklã tɛ̃ to ey ɲɛ'põ ŋa*
you axe handle me order
You ordered me to make a handle for your axe; i. e. I was ordered to make a handle for your axe.

(4) *kũ yi ŋv ŋanɛ'ŋglõ tɛ̃*
then it is said a male personal name
ɛ ka'lɔ 'yɜlɔ ɛ tɔ̃ 'tu
his (own) lance cord he carry on the back
kũ ŋaɯɲɛ'klæŋ nɛ
and recite the origin myths sit
Then *ŋanɛ'ŋglõ* was sitting reciting the origin myths with his small lance (a small lance hung around the neck by a fibre strap) hanging down his back.

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ko kɔ'ma ko 'klæŋ
eat fear (?) (ant eater) eat recite the
ŋa
origin myths
It is the origin myth about the eating of the ant-eater (a tabu animal).

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[p.265 (N)]